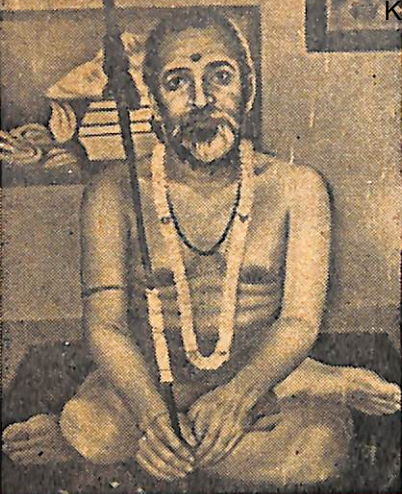




AN APOLOGY FOR GOD

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Sh. Swami Karapatriji Maharaj

Introduction By
SWAMI PARMANAND SARASWATI

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Sri Swami Karpatriji Maharaj

Introduction by

Sri Swami Permanand Saraswati Maharaj

Edited by

Behari Lal Tania

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PUBLISHER'S NOTE

The object of 'Bhakti Sudha Sahitya Parishad' is to strengthen and consolidate the religious feeling of our people and to remove their misconceptions and misgivings about the Sanatandharam through publicity of valuable literature on the relevant subjects. The recent years have been marked by a gradual thinning out of public feeling about a rich culture which had inspired and energised our people to shape a glorious history throughout the ages. Mischievous propaganda of dogmatic materialism is largely responsible for this dismal state of affairs. To stem the tide of this malevolent propaganda of the crusaders against religion the only way is to popularise far and wide the tenets of humanistic vedic culture and religion.

This small booklet is an humble attempt in this direction.

DEVAKINANDAN JALAN
President

SHANKAR LAL DHANUKA
Secretary

Bakti Sudha Sahitya Parishad
CALCUTTA

PUBLISHER'S NOTE

The object of the book is to give a general and comprehensive view of the history and progress of the Indian people, and to show the influence of the various factors which have shaped the present state of the nation. The book is written for the general reader, and is not intended to be a technical or scientific treatise. It is written in a simple and straightforward manner, and is intended to be a useful and interesting read for all who are interested in the history and progress of the Indian people.

This book is an attempt to do this.

SHANKAR LAL BANERJEE
KOLKATA

DEVARAJA LAL
BOMBAY

B K L Saha's Parishad
CALCUTTA

FOREWORD

About five years ago in the presence of and at the instigation of Pujya Swami Permanand Sarswatiji Maharaj 'Dharam Sangh Swadhyaya Mandal', was founded at Sriganganagar. The main object of the Mandal was to mobilise the cultural elite and to engage it into study and reflection of the valuable literature of the East and the West. It has since been working satisfactorily.

In December, 1963 Parampujya Sri Swami Karpatriji Maharaj visited Sriganganagar, and blessed our Mandal by allowing us full and free discussion with him of his book, 'Marxvad Aur Ramrajya'. This occasion aroused in most of us a feeling that this book should be translated into English to make it accessible to the English speaking world. Accordingly its chapters were divided among the members of the Mandal. Prof. Chaturbhuj Vijayvargiya is actively engaged in translating the seventh chapter of this book which deals with 'Historical materialism'. Shri Devi Lal Joshi M. A. and I, in collaboration with Prof. Ram Naresh Chander took up this present venture which constitutes the twelfth chapter of 'Marxvad Aur Ramrajya'. After the completion of its translation we approached Pujya Swami Permanand Sarswatiji Maharaj to seek his valuable suggestions for improvements. He appreciated our attempt and encouraged us very much but added with some directions that this should be rewritten. Frankly it is with his active and generous help that we are able to bring out this English version in present form which we are glad to place into the hands of our readers under the title of "An Apology for God". On our request Sri Swamiji Maharaj has also written an introduction to this essay which is not only a critical appreciation of the author's endeavour but also a valuable guide to the understanding of the abstruse points occurring in the essay.

(ii)

In the end I feel our acknowledgments are due to Bhakti Sudha Sahitya Parishad, Calcutta and to Shri Babulal Ganeriwala, who is the life and limb of it and who took up the responsibility of publishing it ; and also the proprietors of R.K. Printers, 80-D, Kamla Nagar, Delhi without whose active interest this booklet could have not been brought out so beautifully.

July, 1965

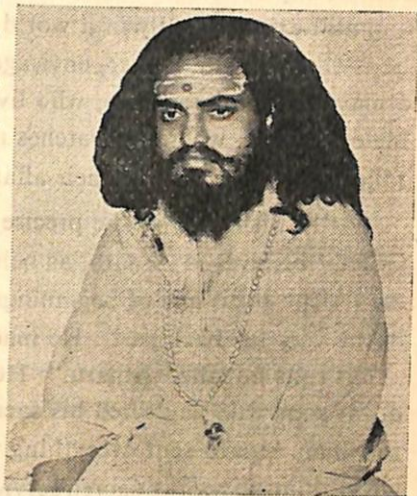
BEHARI LAL TANTIA

Sriganganagar.

M.A. (Hindi, Philosophy)

INTRODUCTION

The ultimate truths are truths of spirit, and in the light of them actual life has to be refined¹. Therefore knowledge and belief of God and religion have been the most valuable things in the history of mankind. Though the marxist scholars, through their literature and propaganda, are trying to educate public opinion against it, considering God and religion not only unnecessary but positively harmful for social revolution. But the unprejudiced scientists like Albert Einstein strongly feel the salutary effect of the idea of God on mankind. "The idea of the existence," says Sir Einstein, "of an omnipotent, just and omnibenevolent personal God is able to accord man solace, help, and guidance."²



Swami Permanand
Saraswati

In the view of marxists "God is glorified ghost." Current anthropological theories usually explain the superior or supreme being of savage and other beliefs as merely the idea of ghosts, or spirit carried to the highest power. "From the notion of ghosts," writes Im Thurn, "a belief has arisen, but very gradually in a highest spirit." This is the current theory, held with a variety of details by Herbert Spencer, E. B. Tylor, and their popular exponents. Marxists seem to have borrowed this idea from the anthropologists because it suits their revolutionary purpose.

1. Dr. Radhakrishnan: *Indian Philosophy*, Vol. I, p. 25.
2. Sir Albert Einstein: *Out of My Latter Years*, p. 27.

A scientific inquiry into the thought and behaviour of native tribes of south east Australia revealed staggering facts which smash the ghost theory of God. On enquiry it was found that those native tribes had a belief in a supreme being whom they call "All-Father." The "All-Father" is not the glorified ghost of a 'headman' of the community for he was before death, in the myths, entered the world: and still exists, usually in a world of his own, above the sky. Again he is very seldom, if ever, envisaged as a spirit. He is simply a being, a magnified undying man, who lived long on earth, and then went to his own place, where he watches men and their conducts, but seldom takes any active part in their affairs.

"Kaitish tribe in the precise centre of Australia," says Spencer Gillel, "believes in Atnato, as being a supreme". Atnato was prior to the (Alcheringa) age of beginnings of things. "He arose up in the sky in the very far back past...He made himself and gave himself his name...His sons he called Atnatu." He expelled, from his heaven, a number of his sons who neglected his sacred services; and they came to earth, to which Atnatu sent everything which the black fellow has. He has wives, himself works sacred services, rejoices in the noise of the sacred bull roarer and punishes mortals if they do not sound the bull roarer at initiation ceremonies.

In this self existing being, dwelling above in the heavens, the father and the benefactor of men, who are his disobedient children expelled from his abode, we recognise a familiar figure of personal God.

The ghost theory of Spencer and Tylor breaks down when it encounters All-Fathers like Atnato, and others primarily concerned with human conduct and human fortunes both in this and the future life. It is plain that these All-Fathers are also creators, or makers of things, as they usually are the very backward savage tribes who believe in them have, with no aid from ghosts or spirits of any sorts, arrived at a belief not easily to be distinguished from a rude form of belief in a God.

Though, of course, there are instances of borrowing in religions, the efforts to prove the All-Fathers to be a 'loan God' have entirely failed. In the first place, the All-Father is in the esoteric faith of the man, in Australia, and it used to be death to reveal him to the women and the uninitiated, who were not left thus uninstructed by missionary teachers. Howitt in his 'Native Tribes' combats the idea that the All-Father faith in tribes known to him was of European importation. He admits that the All-Father is evidently everlasting, for he existed from the beginning of all things, and he still lives. Man can be killed; not so the All-Father, who is thus no ordinary man, and who was before death entered the world.

Facts available from objective studies of savage tribes of America, Africa and Australia do not furnish any evidence that man's faith in God arose from an initial faith in ghosts or spirits. Therefore the ghost theory of God to which marxists attach so much value, is rather a figment and not a scientific theory, for it is not supported by facts. The author has met this criticism in his own way by giving an account of the Zulu tribes.

The marxists scornfully snub the suggestion that God exists and He is the ultimate source of all this Creation, sentient and insentient. Their unmistakable emphasis is on the world of matter which they regard to be the ultimate reality. Consciousness itself, in their view, is an outcome of matter at a certain stage of evolution. These marxists have also made frantic efforts to trace materialism in Hindu philosophy and discredit the theistic belief that the world originates from God. They seem to be cherishing an initial belief that some sort of primeval matter must be the source of this material world. They say, an account is to be found in Upanishads regarding the origination of creation. Ākāśh (sky) has been pointed out to be the source of it. "Everything created sprang from Ākāśh and will dissolve into it."¹ They also point out in support of their view that the 'Agni'

1. सर्वणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं प्रत्यस्तं यन्ति आकाशो ह्येदैभ्यो ज्ञायमानाकाशः परायणम् ॥
(छान्दो० उप० १।८।१)

of Swetaswetaropaniṣad is that self-existent matter from which the material world arises. The learned author has politely ridiculed this fantastic view saying that these smatterings of marxist scholars regarding Vedic literature have always misled them into misconception and misinterpretation.

Ākāśh of the Chhandyogopaniṣad is not, in fact, the dead matter which the marxists seem to have believed but Brahma Itself. Etymologically it means that which shines from all sides.¹ He has quoted the authority of vedānt darshan to show that Bhagwān Vyās, the greatest exponent of the Vedās, himself has interpreted the word Ākāśh in the sense of Brahma.² Similarly the Agni of Swetaswetaropaniṣad is, in the words of the author, Hiranyagarbha.³ It is not the inanimate ordinary fire. The marxists have made a futile and foolish attempt to read materialism in the words of the Unpanishadic texts.

Nyāya and Mimāṃsā systems of philosophy recognise the existence of matter. For the last few years it has been the endeavour of marxist scholars to justify their views by Nyāya and Mimāṃsā. But the erudite author has called attention to a significant fact that these philosophies clearly recognise an independent existence of the conscient-self which is never acceptable to the real marxists. None of the four sects of Buddhists, not even Jains look to the self as being contingent on the world of matter. Thus it is a vain attempt of the marxists to seek justification of their views in Indian-philosophy.

The marxists regard Buddhism as a clear Indian version of materialism. It was, in fact, a revolt, against vedic religion and philosophy, of

1. आसमन्तात् काशते प्रकाशते इत्याकाशः ।

2. आकाशस्तल्लिङ्गात् ।

(वेदान्त दर्शन १।१।२२)

3. 'एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।

इन्द्रमेके परे प्राणमपरे ब्रह्म शाश्वतम् ॥

(मनु० १२।१२३)

इन्द्रं मित्रं वरुणमग्निमाहुर्गे दिव्यः स सुपर्णो गरुत्मान् ।

एकं सवित्प्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥'

(ऋक्० सं० २।३।२२।६; अथर्व० ६।१०।१८; निरुक्त० ७।४।५।१८)

the Indian materialists, say the Marxists. But the Buddhistic philosophy also talks of Nirvān and this offers some difficulty in the way of the marxists to brand it as materialism. To escape this difficulty they say that though Buddhism is potentially a materialistic philosophy but it is incoherent because it talks of Nirvān. Possibly the conflict of ideas of the contemporary society which is inevitable in an age of revolution, accounts for it. The author has attacked and baffled this argument. "The Buddhists," says the author, "regard the constant current of perishable knowledge which is different from body as Ātmā. But Charvak and Marx believe that this living body is the self." Never once throughout his entire preachings Buddh has indicated that consciousness is the outcome of matter—a belief which constitutes the core of materialism. The author has also pointed out that the Buddhists, despite their hostility against vedic-religion, have acknowledged the significance of Ātmā, truth, virtue, austerity, sin and religious merit. In view of this it can be safely asserted that Buddhism does not support the materialistic philosophy as such, muchless it is a materialistic philosophy.

It is an accredited belief of all Hindus, particularly those who are well versed in scriptures, that yoga offers the way to the realization of God. All disputes end if once God becomes the object of our experience. So long as yoga is there to inspire the faith and hope of mankind to perceive God atheism will ever remain an object of abhorrance. Therefore it is no wonder if the marxists try to disparage the significance of yoga, nay to malign it by tactfully suggesting that it is a fraudulent practice. This clearly seems the intention when they say that "Engel in a chapter of his book 'the Dialectic of Nature' has replied to such questions and showed how dismal deeds of the conjurers of spirits were brought to light in law-courts that affirm the untenability of thaumaturgical powers achieved through yoga." The marxists argue that it is impossible to curve the functioning of the mind ; therefore they maintain that the result of an impossible act should equally be impossible.

The author questions here, "If mind, as yoga or vedant postulates, is an outcome of five elements and subjected to various moods in course of its functioning and if it is also held that mind's moods are brought about by definite and determinate causes, why should it be impossible to stop the functioning of the mind?" In sound sleep and transe the mind is in a perfect state of functionlessness. Between the juncture of two moods of mind there is definitely a total absence of cerebration. Thus the author suggests that when yoga is not an impossible act its results should also not be an impossible thing.

"Proficiency in performance is yoga," says Tilak, in his commentary on the Gita. In the opinion of the marxists this interpretation of Tilak is an obvious attempt to bring down yoga from its supraterrrestrial regions into the world of our experience. Tilak did not perhaps believe in the supernatural powers of yoga. The author points out in this connection that despite his claim that yoga is proficiency in performance Tilak has not rejected 'Patanjal-Yoga'. His whole commentary on the Gita is evidence of it. Therefore it is improper for the marxists to drag Tilak to join issue with them in denouncing yoga.

The marxists, in their bid to discredit yoga, have made ridiculous attempt to prove with the aid of Gita that yoga is not a way of attaining superhuman powers. "Equanimity of mind is yoga," says the Gita.¹ Equanimity of mind in work is of immense practical value. The drift and purpose of yoga, in the light of this definition seems to encourage us to develop the power of acting with equanimity of mind in all favourable and unfavourable circumstances. If this is the yoga of the Gita, it is evidently different from Patanjali yoga. The author indicates here that the Gita unmistakably upholds Patanjali yoga, where it aptly compares "the perfect tranquillity of yogi's mind with the unflickering light of a candle perfectly secure

1. समत्वं योग उच्यते । (गीता २।४८)

in a windless place.” Thus he vindicates yoga which is a practical way of realizing God.

Though Kapil and Kanad recognise the independent reality of the self but at the same time they also accept the reality of matter. Similarly other systems of Indian philosophy give, in one way or the other, credence to the reality of matter. It is only vedantic philosophy which declares straightaway the unreality of matter and establishes that Brahma is the only ultimate reality. Naturally, therefore, the main stress of the marxists is on vilifying the vedantic-philosophy. In their mad-frenzy to denounce it they have made severe intellectual efforts to first equate it with the idealistic philosophy of the west. To grasp fully the absurdity of the attempt, it is necessary to examine in brief the core of idealistic philosophy.

In boundless space, countless shining spheres, about each of which, and illuminated by its light, there revolve a dozen or so of smaller ones, hot at the core and covered with a hard cold crust, upon whose surface there have been generated from a mouldy film beings which live and know—this is what presents itself to us in experience as the truth, the real, the world.

All that empirical science can teach us is only the more exact nature and law of these events. But now at last modern philosophy especially through Berkely and Kant, has called to mind that all this is, first of all, merely ‘a phenomenon of the brain’ and is affected with such great, so many, and such different subjective conditions that its supposed reality vanishes away, and leaves room for an entirely different scheme of the world which consists of what lies at the foundation of that phenomenon, that is, what is related to it as the ‘thing in itself’ is related to its mere manifestation.¹ Idealistic philosophy acknowledges the ‘Absolute Idea’ as the only reality. In its view only what is rational is real ; all other is unreal.

1. Arthur Schopenh Honer : *The World as Will and Idea*, Vol. II, p. 164.

Since the notion of 'Absolute Idea' is indispensable to the idealistic philosophy, it is not only relevant but also necessary to have a clear grasp of the 'Absolute Idea'. Kant (1724-1804) suggested that each of us has 'a phenomenal self'—ourselves as an inhabitant of the world of appearances, and a 'noumenal self', which is a 'thing-in-itself' and which stands behind and is the source of the effects we produce in the world of appearances. This 'noumenal self' operates when we act in accordance with the moral laws, and may be thought of as a sort of moral core of ultimate reality at the centre of our being.

Fichte (1762-1814) pointed out that if the only 'thing-in-itself' of which we can have an inkling is our 'noumenal self', then why not say boldly that all appearances proceed from the self of this sort? He arrives at the idea of a single self, which he calls the 'Absolute-self'—that is both the source of everything which I experience and is equally my own self, and so the source of my own being.

In Germany Schelling (1775-1854), in England Hamilton (1788-1856), and Mansel (1820-1871) took up the idea of the 'Absolute', but held that the limitations of our powers exclude the possibility of any knowledge of it; it became virtually synonymous with the unknowable—under which title it occupies the opening chapter of Herbert Spencer's 'First-Principle' (1862).

An Absolute of this sort was described by Hegel (1770-1831) as 'a night in which all cows are black'.

Hegel's 'Absolute' is an active principle which manifests its nature in the twin realms of mind and of nature, but it is not something apart from them. In other words, the absolute is Hegel's name for the totality of things; and its nature is, for him, mental.

Hegel sees nature as the realm in which the absolute works out its logical schemes in terms of space and time, though space and time are ultimately unreal. Hegel in his book 'The phenomenology of mind' admits that 'Nothing but spirit is and spirit is pure activity'.

In view of the above description it should be quite easy to understand for the readers that vedantic philosophy, in a truly scientific spirit, cannot be called an idealistic philosophy. For vedant recognises three types of reality: ontological reality, empirical reality and apparent reality. In the view of vedant the world of matter is an empirical reality and holds the same status as does the mind. Vedant does not hesitate to accept the objectivity of the world of matter in empirical sense. Whereas the idealistic philosophy of the west calls it merely a 'phenomenon of the brain' and hesitates to accept its objectivity.

Vedantin's Brahma is quite different from Hegel's or Schelling's Absolute. Hegel's Absolute, as we have seen above, is perfectly identical with mind and nature, but vedantin's Brahma transcends them all. Similarly Hegel admits that spirit is pure activity, but in vedant we know Brahma as bereft of all activities.¹

As from Hegel's Absolute so also from Schelling's Absolute vedantin's Brahma should clearly be distinguished. With Schelling 'Nature and mind, being and thought, are not . . . , as Spinoza held, two parallel aspects of the Absolute, but different steps or stages or epochs in the evolution of absolute mind,'² that he regards intuition, philosophical, artistic, or religious or mystical, as the only means of the direct realisation of the Absolute, and that he speaks of the soul's stripping off its selfhood and becoming absorbed in the Absolute in and through a mystical intuition³ all the same his Absolute stands in clear contrast with vedantin's Brahma. For, unlike the latter, the former is not an immutable and static entity or being, but a dynamic, 'creative, purposive principle of evolution, which develops from unconsciousness to consciousness'⁴ and from consciousness to self consciousness.⁵

1. निष्कलं, निष्क्रियं शान्तं निर्वच्यं निरंजनम् ।

2. Thilly : *A History of Philosophy*, p. 451.

3. *Ibid.*, p. 458.

4. *Ibid.*, p. 453.

5. *Ibid.*, p. 451-453.

It 'has a history'¹ which Brahma, truly speaking, has not. In Prof. Thilly's words, "In its developed state, Schelling's philosophy is a form of Pantheism, in which the universe is conceived as a living, evolving system, as an organism, in which every part has its place and subserves the whole. In this sense, subject and object, form and matter, the ideal and the real, are one, together and inseparable; the one is many, and the many are one."² Thus Schelling's Absolute which is of the nature of an organism cannot exist apart from its constituent parts; but vedantin's Brahma which they regard as the ultimate reality, in its essential nature, transcends everything which is changing and of finite nature. It is, in fact, eternal, immutable, and ever identical pure consciousness.

Thus it should be quite conspicuous despite apparent and shallow similarity between vedantic and idealistic philosophies, that there is a basic and significant difference between them which does not permit any one to call the vedantic philosophy as idealistic, much less to try to malign it by applying on it the trenchant criticism of idealistic philosophy.

The marxists strategy seems to be to first equate vedantic philosophy to the Hegelian system and then to denounce it with arguments that discredited Hegel's philosophy. This motive led them to strive to seek a semblance between the 'Vivartvad' doctrine of vedant and the 'Becoming' of Hegel. The author examines this argument briefly and shows its fallacy. A brief account of Hegel's becoming seems necessary to render it intelligible for the non-philosophical readers.

Hegel's 'Encyclopaedia of the philosophical sciences' deals with the subject. It is in three parts: 'Logic', 'Nature,' and 'Mind.' Hegel begins the argument of his logic by the assumption that 'the Absolute is pure being,' we assume that it just is, without assigning

1. Thilly : *A History of Philosophy*, p. 451,

2. *Ibid.*, p. 455.

any qualities to it. But pure being without any qualities is nothing ; therefore we are led to the antithesis : "the Absolute is nothing." From this thesis and the antithesis we pass on to the synthesis ; the union of being and not being is 'Becoming,' and so we say, 'the Absolute is Becoming.'¹ Hegel's logic starts with the spirit thinking its own essence ; and the essentialities of this thinking are linked together in a dialectical process which advances from abstract to concrete. Spirit knows itself as spirit only by contrast with nature. Spirit must always give itself forms, through which it can work ; it must objectify itself in a creed or in an institution if it is not to wither away.

The infinite spirit's eternal enjoyment of himself as spirit, thus necessitates the existence of the finite in the form of nature, finite spirits and all the imperfections and evil of the world. Though, of course, he maintains that the truth, the essential substance of the finite is the infinite whose manifestation, in varying degree, the finite is ; there is a heart of goodness in evil, and this heart is all the reality that it has ; the rest perishes and passes away into nothingness. Thus Hegel starts from logic passes into nature enroute to mind which culminates to the self consciousness. This is Hegel's 'Becoming.'

Hegel's 'Becoming' seems at least in one point, to be corresponding to 'Parinamvad' in Indian philosophy. The parinam of a thing is that form of it which is different from its original or former form, but has got the same sort of existence as that thing itself has. Vivartvad is different from it. The vivart of a thing is that form of it, the existence or the reality of which is dissimilar to that of the thing concerned. It is that appearance of an underlying cause the characteristic of which are different from those of its cause. In other words, a vivart is that effect which, even without its non-difference from its cause, is inexplicable without it. A pot, for example is a parinam of clay, while the apparent snake is only a vivart of the rope in which it appears.

1. Bertrand Russel : *History of Western Philosophy*, p. 760.

Brahma remains, even during the tenure of the world of matter, perfectly immutable, pure consciousness and bliss. It is the 'Maya' that conjures up the wonderful universe in His being. Therefore the being of everything that we experience is real, only the names and forms that are presented through the sense organs to the mind are illusory. Though Hegel maintains that the truth, the essential substance of the finite is the infinite which is all the reality that the finite has. The infinite endures and the rest perishes and passes away. But he has failed to explain how it can come about if the Infinite, the Absolute, is assumed to be perfectly immutable. Thus it is perfectly clear that there is a world of difference between Hegel's 'Becoming' and vedant's 'Vivartvad.'

In vedant the Brahma is considered at once the material and efficient cause of this universe. It is our common experience that every effect is a parinam of its material cause. If Brahma is also the material cause of this universe how can it remain during creation perfectly immutable. This is a serious question which every sincere student of vedant has to answer. Vedant postulates doctrine of Maya to meet this question. Marxists allegation in the words of the author is that "to remove the inconsistencies of the doctrine of Maya, Godpad and other philosophers described the phenomenal universe as the outcome, while Brahma or soul is the ultimate source of it all. Thus they defended the validity of this doctrine." "As a matter of fact," observes the author, "the Vedas and the Upanishads which have no beginning or origin, pre-eminently expound the philosophy of Brahma. Godpad and Shankar following into the footsteps of Godpad only sought to bring out explicitly what is implicitly said in the Vedas.

The word Brahma derives from 'Brih' (बृह्) which conveys in Sanskrit the sense of expansion. Some contemporary cosmologists, Arthur Stanely, Eddington, Howard, Percy Robertson, foremost among them, tell us that this universe is ever expanding. The marxists say that the word Brahma viewed etimologically means to

be expanding. The scientific cosmology reveals the fact that it is this universe which is ever expanding. Therefore they argue that the Brahma is only a nomenclature of philosophy to signify the universe, virtually another name for universe. This point is as the author has shown, totally untenable; for the word Brahma means infinitely large and not 'ever expanding' as the marxists have duped themselves to believe.

It is now plain to see and understand that the marxists have no substantial arguments to discount the vedantic assertion that "self is the sole reality."

Domination of soul over matter is an incontrovertible fact. Dead matter, by itself without being animated or controlled by soul cannot perform any activity, much less revolutionary activity. It is indeed difficult to see why the marxists have failed to recognise the independent existence of soul unless it be the case that fetishism of matter has deadened their minds. Even some scientists, today, feel the necessity of accepting the existence of some supernatural power to explain the mysterious phenomenon of the world.

The latest scientific account of the struture of our universe presents to us certain facts which will ever remain inexplicable if we do not accept the existence of a supreme intelligent being.

The universe, the population of galaxies is a unique and rather partially comprehensible, if comprehensible at all, system of matter and energy. Each galaxy consists of a sun, the central controlling body, and of planets, satellites, comets (aggregations of gas and dust), asteroids (minor planets), meteor swarms, and vast aggregation of cosmic dust particles producing the phenomenon of Zodiactal light.

Our own galaxy is of the spiral type. It contains approximately a hundred billion stars. Our sun as a member of this vast population lies in an eccentric position in the central plane of our galaxy. Sun is the nearest star to the earth. It is seven hundred

and forty times more massive than the total of its nine planets and ten time larger than Jupiter, its largest planet. Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto—these are nine planets which revolve round the sun counterclockwise. Apart from these planets sixteen hundred other minor planets, so far discovered, revolve about the sun in the same counterclockwise direction. Some of the planets have satellites which revolve round their planets. All the satellites revolve around their planets in the same counterclockwise direction as their planets revolve about the sun. All the planets except Uranus rotate on their axes in the same counterclockwise direction. The sun also rotates in the same direction as that in which the planets rotate and revolve. Mercury is the nearest planet to the sun. The average distance of it from the sun is 3,60,02,000 miles. The farthest and the ninth planet of our galaxy is Pluto which lies from the sun at a mean distance of 3,66,96,99,000 miles. Our own earth lies at a mean distance of 9,30,03000 miles. Our earth takes a year to revolve around the sun, whereas Pluto takes to revolve around the sun, a sidereal period of 248.430 earth year. Jupiter is the largest member of the solar system except the sun itself. Its volume is 1318 times that of the earth. It has twelve moons which revolve around it.

The universe with its wonderful composition is delicately poised so that the slightest disturbance will cause it to topple into a state of ever increasing expansion or of ever increasing contraction.¹ Every particle of matter in the universe attracts, to some extent, every other particle. There is thus presented to the mind a sublime picture of the inter-relatedness of all things. All things are subject to law and the universe is in this respect a unit.² Each orb is affecting the other. Each is doing what, if unchecked, would destroy itself and the entire system; but so wonderously is the whole constructed that these seemingly dangerous disturbances are the

1. A. Eddington : *The Expanding Universe*, p. 53.

2. P.W. Brigman : *Reflection of a Physicist*, p. 82.

very means of preventing destruction and securing the universal welfare.¹

The unique distribution of these heavenly bodies in the space, their various movements, peculiar mutual influences, their gravitational pulls and perturbations and several unknown factors, combined together, create conditions, in which vegetation, and animal and human life are possible on earth. The sun rays supply us with heat, light, food, fuel and power. During its daily apparent journey across the sky, it contributes to the growth of plant life, warms the earth, evaporates water vapour from many sources into the atmosphere, adds into the production of winds, and forms a variety of other feats, all of which are vital to our existence.

The earth rotates on its axes at a speed of 1041 miles per hour. If it had rotated at a speed of 100 miles per hour, our days and nights would have been ten times longer than what they are at present. Consequently we would have so much temperature and for such a long period that it should have probably burned all our vegetation on earth. At night we would have so low temperature that the whole surface of the earth should have been covered with snow, making it impossible even for a blade of grass to grow. The scientific cosmology tells us that the moon is at the distance of 2,40,000 miles from the earth. Had it been much nearer to the earth it would have caused tides twice in a day, deluging the whole dry land and bringing under water even the highest mountains. If there were no atmosphere on earth, day's temperature would go as high as 230° and will fall down at night so low as -300° and then no life of any sort would have been possible on earth.

One can easily see from the preceding account that there is a well set purpose, order and discipline behind the whole scheme of universe. This, inevitably points to a Cosmic mind. An Omniscient and Omnibeneficent being at the root of this entire system.

1. Flint : *Theism*, p. 138.

That Omniscient, Omnipotent cause, says Taittiriya Upanishad, from which proceed the origin, subsistence and dissolution of these beings, is Brahma.¹ This world which is differentiated by names and forms, contains many agents and enjoyers (कर्त्ता और भोक्ता), is the abode of the fruits of the actions, fruits having their definite places, times and causes, and the inscrutable nature of whose arrangement cannot ever be conceived by the mind, originates from Brahma. The world of finite things that is presented to the mind through the senses must have its origin and that origin cannot proceed from any thing else but an Omniscient and Omnipotent Lord.

About the origin of this world the Vaiseshika view is this : there are four different kinds of atoms corresponding to the four elementary substances, viz. Earth, Water, Fire and Air. At the time of creation, it is said, motion at first starts in the aerial atoms due to their conjunction with the souls to which merit and demerit belong. This motion joins one atom to another atom, and results in the formation of dyads or binary compounds (द्विगुण), when three dyads get combined a triad (त्रिगुण) is formed. While a dyad is imperceptible, a triad is said to be the minutest perceptible object. From the combination of the triads are formed other larger compounds and thus the element of air is produced. In like manner are produced fire, water, earth, the body with its organs. Thus the whole world originates from atoms. From the potencies of atoms are produced the characteristics belonging to the binary compounds, just as the qualities of the cloth result from the qualities of the threads. In it God is not recognised as the creator of the world.

Bhagwan Shankaracharya rejected this theory because it fails to explain the initial motion in the atoms. The conjunction of isolated atoms, considered by vaiseshikas as the starting point of creation of the universe, requires motion or action in them to bring itself about. The cause of an action, as we know, is either endeavour (प्रयत्न) or impact

1. यतो वा इमानि भूतानि जायन्ते येन जातानि जीवन्ति यत् प्रयन्त्यभि संविशन्तितद् ब्रह्म ।

(अभिधात). But neither of them is possible in the case of the initial motion or action of the dead insentient atoms. We cannot conceive the atoms to be essentially active or essentially non-active. For if we consider them to be essentially active, their activity would be permanent, so that no decay or dissolution could take place. If on the other hand we think them essentially to be non-active, their non-activity would be permanent, and no creation could take place. If we imagine that they are, in themselves neither active nor non-active, their activity or inactivity would have to depend on an operative cause. Again if we assume that Adrishta (अदृष्ट) is that operative cause then it is in permanent proximity to the atoms. Therefore permanent activity would result; if we do not recognise adrishta as being an operative cause, the consequence would be permanent non-activity on the part of the atoms. For this reason the atomic doctrine of creation is untenable.

According to the Sankhya system of philosophy the whole-world is the result of the evolution of Prakriti (प्रकृति) or Pradhan (प्रधान). Prakriti is a triad of Sattva (सत्त्व), Raja (रज) and Tam (तम्), which are not its qualities but constituents, and exist in a state of perfect equilibrium before the process of creation or evolution of the world actually starts. The Sankhya system of philosophy also believes in the existence of Purushas (पुरुष) or souls who are of the nature of intelligence, but inactive, while its Prakriti is one, unintelligent but active. Creation starts when Prakriti comes into contact of Purushas. Apart from the fact of this contact the Purushas have nothing to do with the process of evolution. Inconscient Prakriti, by itself, without being guided or directed by any conscient being spontaneously produces all the effects, and that in order to subserve the purpose or purposes of the conscious Purushas.

Bhagwan Shankaracharya argues that the world does not present to us any instance of non-intelligent thing producing effects spontaneously without the guidance of an intelligent being, so as to subserve the purpose of a particular individual or individuals. On the other hand, it is observed that things, such as houses,

palaces, couches and pleasure grounds which are fit to serve as means of our attaining pleasure and avoiding pain, are constructed by intelligent workmen. He, therefore, believes it to be unreasonable and opposed to our common experience to regard the non-intelligent Pradhan as the first cause of this wonderful and well designed world.

Even if it be supposed that the non-intelligent Pradhan has the promise and potency of all that has or can have existence, the inexplicity of its initial activity still stands. As inanimate or non-intelligent substances, like clay, are never seen to give rise to an activity, and as our judgments about what is not an object of our actual experience are to be based upon what is actually seen, we are quite justified in holding that the non-intelligent Pradhan cannot by itself start its initial activity. It is, of course, true that we do not observe activity in purely intelligent beings also. But it does not justify the assertion that activity takes place in non-intelligent things left to themselves. Despite the fact that an activity is observed in non-intelligent things, such as chariots, and not in a pure intelligent being, it can be derived that it is always due to the later. For, it is present only when the later is there to make it possible, and absent when the later does not exist to give rise to it.

The Sankhya system maintains that the activity of the Pradhan is for the purpose of the individual souls or the Purushas. The protagonists of this view, says Bhagwan Shankaracharya, can very well be asked to tell what this purpose is? Is it the soul's enjoyment or final release or both? To say that it is the soul's enjoyment would mean to deny the possibility of their final release. For they being essentially inactive would not be able to effect it, while the Pradhan, by aiming at their enjoyments of various sorts, would always tend to keep them in bondage. Moreover, in view of the Sankhya soul's essential nature it is incomprehensible how enjoyment of any sort can accrue to them. On the other hand, to maintain that soul's

release is the purpose of the Pradhan is to make its activity purposeless, for it is to forget that even before its activity begins they are already in the state of release. Souls are essentially pure in their nature. Thus the Sankhya theory of creation is also not tenable.

This world is, undoubtedly, of the nature of becoming ; and what is of the nature of becoming is an effect. An effect, as we all know, is not self existent and self explanatory. It must have a cause and the cause must be not only necessary but also adequate to account for it. What is itself an effect cannot be an ultimate cause. The ultimate cause must itself not be an effect. It must be an uncaused cause, and, hence, not of the nature of becoming. Now, the world of our experience is undoubtedly of the nature of becoming. It is an effect. It must, therefore, have a cause. And its cause must be appropriate to it. The insentient being as such, cannot be the ultimate cause of it, as we have seen while examining the atomic theory of creation and the Sankhya theory. Thus the observations and reflections of the world of our experience press us to think of a conscious creator of it. This creator is God, the belief of which is a logical conclusion if we pursue our reasoning to its last extremity. The subject matter of the Shastras is to describe in detail the real nature of this Supreme Lord of creation.

The marxists seek to discredit any theory of God. Sri Swami Karpatriji Maharaj, in the present essay, which constitutes the twelfth chapter of his voluminous book, 'Marxvad Aur Ramrajya,' has eruditely examined the grounds of denial of God presented by marxists and himself advancing several arguments, has successfully proved the reality of God. I hope the readers will be benefited by a patient study of it, if they are interested in making it sure beyond doubt that the God really exists.

Shri Swamiji Maharaj is a versatile writer and thinker ; gift of the gab is his additional quality. He can rightly be claimed to be an authority on Hindu-shastras. His book 'Marxvad Aur Ramrajya' is,

in fact, a critique of the western philosophy in the light of Indian philosophy whose greater part is devoted to a critical study of marxism. Though, of course, the book is not written in a compact style for it was not a planned effort ; the book is a collection of his off and on writings when he got time from his busy social life. Yet the students of philosophy and even general readers who are interested in philosophical thought will find very valuable ideas in it. The original book was written in Hindi and it is the endeavour of Dharamsangh Swadhyāya Mandal, Sriganganagar (Rajasthan), particularly Prof. Behari Lal Tania to get it translated into English for the benefit of the English knowing readers.

Swami Permanand Saraswati

AN APOLOGY FOR GOD

1. *Marxists Critique of God*

The Marxist scholars consider God and religion as equally unnecessary. In their view ghosts and spirits, conceived in fear or delusion, to be existing, escalated the dignified status of God as Civilization grew, and this imaginary God later, in the wake of science, was reorientated into an apotheosis of the God-head or the Brahma. In fact there is nothing like God or Brahma nor is there any need for Him. The idea of God is likely to do more harm than good. The reason is obvious : the superstitious people will obstruct every now and then, the path of progress in the name of scripture or divine law. One communist scholar goes even further to say that he who wants to materialise the marxist economic principles while still believing in God, must be either a fool or a knave. God is not an object of mere idle talk. If God is recognised, all divine laws will have to be obeyed. And then the nationalisation of personal property, too, will amount to flouting the divine law.

2. *Belief of God in Tribesmen*

But if God is a reality, it makes no difference whatsoever whether or not one believes in the existence of God independent of human imagination. Bats may not cognize the glaring light of the sun or may consider it unnecessary or even harmful, nevertheless, the Sun cannot be unreal nor unnecessary and harmful. Similarly God may appear unreal, useless and obnoxious to some, yet His glaring existence cannot be repudiated. As a matter of fact, God is self evident and an established entity which illumines the sun and the moon and is infinitely more luminous than the brilliant sun.

This is quite evident from modern investigations and is corroborated by 'Nyaya', 'Sankhya' and 'Vedanta' [systems of philosophy, as also by theological findings and principles. Religion and God, indeed, are solid truths : that is why they have found acceptance in all ages and climes. It is said that during the Second World War a few scientists conducted researches in some parts of America and Africa and it was found that the aborigines of those regions had no conception of God or religion. But on the contrary, it has also been stated that when some theists went to those places and talked to them they found that they had a belief in the existence of a heavenly Father and His heavenly abode. But the trouble is that they do not understand what the so-called civilized people of the West speak to them and if at all they understand, they are not able to express their feelings because of fear. According to Prof. Maxmuller the Rev. Dr. Kaul lived among the Zulu tribesmen for a pretty long time. When he learned to speak and understand their language well, he came to realize that religion was there in that clan, too. They believed that every family had an originator-ancestor and in the same way the whole human race owes its existence to the Primeval Ancestor whom they called 'Unkulunkulu' (the great grand father). When they were asked who was the father of 'Unkulunkulu', they answered that He had sprung from a bamboo. In the Zulu language the equivalent for bamboo is 'Uthalanga'. The father is called the 'Uthalanga' of his children. As the sprouts burst forth from a bamboo, children spring from the father. A Zulu told Dr. Kaul that it was not correct that they had heard of the heavenly king (God) from the white people. "When in summer the clouds roar," he said, "we say the king (God) is playing." Another oldman said, "We used to hear in our childhood that the King (God) lives above but we do not know his name. The creator of the Universe is 'Umdabooke' (king) who is up above." An old woman told him that the God who created the Universe, made the corn, too. In reply to the question "Where is God?", the old people say that He is in the heaven, and is

the King of the Kings. Madame Blevatesky is of the opinion that "a layman cannot live outside the pale of religion of some kind, just as a fish cannot live out of water."

3. *Domination of the Sentients over the insentients*

In the world we come across two kinds of things—the sentient and the insentient,—and of them the former dominates the latter. An ant can corrode big mounds of clay. Insignificant worms are seen to be breaking mountains. A tiny bird shakes big trees. In fact where there is consciousness there is power. Insentient objects are powerless. The horse draws the cart, it is stronger than the cart. The insentient body moves animated by the consciousness. Even a live ant is stronger than a dead elephant. Among the sentient, man is the most powerful. Even a child controls an elephant. A cruel beast like a lion obeys man's desire. Man controls water, air, electricity and such other things. Trains, telegraphy and aeroplanes are the index of human power. Man introduces changes in the Universe. He crosses the oceans, smooths down the mountains and clears the forests to build a city; and constructs giant bridges over the rivers and changes their courses; and turns land into expanse of water and water into dry land. Yet in this curious world many creatures can be found even stronger than man. In comparison to the vision of a vulture and the speed of a deer, those of a man are weaker. Even the great scientists, prodigies and intellectual giants are insignificant vis-a-vis the omnipotent and the omniscient. The toughest people, too, sometimes find themselves ultimately quite insignificant against the forces of nature. As a matter of fact, hope rests on conviction and it is on hope that all conscious activities depend.

4. *Origin of the world*

Geology is said to have discovered when and how certain rocks were formed. Even the great Himalayas must have its origin at some time. Each later phenomenon is newer than the former one. The

flower of a plant is newer than its leaf. Similarly the leaf is newer than the root which, in its turn, is newer than the soil in which it grew. It is said that the earth was once a large ball of fire. Just as embers put on wrinkles as they cool down, much in the same way, this globe shrivelled as it gradually grew cold. The places that rose high became mountains and those that sank low became oceans. We observe a number of objects coming into existence. Many of them can be analysed. The senses which perceive and the objects which are perceived both are effects. All those objects that are subject to dissection are known as effects. Those that defy analysis or division are called the atoms. Though it is claimed now-a-days that the scientists can break atom into its component parts but in the light of the above definition whatever is subject to analysis should not be an atom. Even those people who do not contribute to the theory of atom but rather believe in the theory of energy will have to concede that the energy must have been transmitted into the shape of the contemporary world sometime. The creation of the Universe, whether it had its origin in the atoms or the energy or Nature or the Brahma, it did occur and there must have been an order in that creation. It can never be that the fruit appeared before the flower. The gardener knows the law well that the sprout comes first, then the stalk, then trunk, branches, twigs, leaves, flowers, followed by fruits. In the same way different plants grow out of their own peculiar seeds, just as the margosa tree grows from the margosa seed and the mango tree from the mango seed. People know this law that a mango cannot be had by planting the seed of margosa. Similarly gram cannot grow if wheat has been sown. There is a law of the growth of mankind as also of the animals. The stages of childhood, youth, and senility follow in succession. The physicians base their medical treatment in hospitals on the laws of physiology. The geologists too have their laws of geology : 'how the mountains and the rivers are formed and how and why the rivers flow in a certain direction'. The abstruseness of psychology is even more intriguing. Though

the mind has very mysterious ways yet psychology has its laws. In the same way all other sciences, too, have their laws. Thus the law-abiding nature of the Creation is clearly manifest. We have to admit someone as the maker of these laws and their executor. There is uniformity in the creation, so far as the laws are concerned.

5. *The world of nature evinces some purpose*

There is always a purpose behind every law. Boys go to school together which is not without purpose. It is the objective that makes a job worth-while. All the incidents and objects of the world are indicative of some purpose. We may or may not understand it. But the objective is there. A machine has thousands of parts, big and small, round and angular, though they are mutually quite dissimilar but the designer's motive in making them is to achieve a purpose. Motivated by the objectives of pounding grain, printing books, or weaving cloth, the scientists have so contrived the different parts of the respective machines that, put together, they may contribute towards the achievement of the said purpose. All the parts are neither of a uniform size nor similar nor are they connected with each other in a similar way. Though they are much heterogeneous yet they are joined to one another to achieve a singular objective. Some of the parts are small and ugly and they can be replaced by good and beautiful ones, but if they do not help in the working of the machine, they are of little use, howsoever beautiful. This Universe, in the same way, has been created with a greater and deeper purpose. Even the smallest things and episodes of the Universe are not without purpose. According to Robert Philip the family of planets of which our earth is only a member, is very vast and mysterious and well regulated. The planets and satellites, too, that go to its making are quite of an enormous size. Our earth is related to the sun and the moon and others in such a way that the sowing and the harvesting seasons are seldom hempered. The ebbs and tides in the sea never elude us. Amidst the millions of other heavenly orbits our solar circle is one. Several of them are infinitely more vast than

this. Then again, these millions and billions of planets and stars that are widely dispersed in the space are so related to one another and so much in harmony with the laws of mathematics that each is protected by the others and one can see beauty and harmony everywhere. Each planet influences the movement of the other. Each is doing a job in default of which not only that planet itself but even the whole system might have come to ruin. This whole system has been cunningly devised. The dreary and seemingly obstructing incidents do, in fact, save them from destruction and add to the stability of the Universe. Since they marshal in such a way, their forces in a given period of time that a well co-ordinated co-operation is brought about. This co-operation verily is the indicator of some profound purpose behind the creation of this vast Universe.

There is a tiny flower. It feasts our eyes, its sweet fragrance gives delight to our nose ; the physician uses it in medicines, the artist learns art and drawing, the dyer extracts colours and the poet takes inspiration for poetry ; the black bee (Bhramar) relishes its juice, the bee takes out honey and the butterfly sits on it and gets pleasure. In addition to these there might be innumerable uses which man does not know. Having accomplished even so many purposes it produces seeds to proliferate its species. This is the action of a little flower. Similarly all the objects of the world have their great and divergent ends. How vast is this world ! Oceans, mountains and the earth and the sun which is very much bigger than the earth ; and again there are millions and millions of suns and millions and billions of stars. According to the Vedant earth, water, fire, air and sky each is progressively ten times bigger in volume than the preceding one. And such innumerable Cosmoses comprise only a small fraction of the 'Maya' the cosmic nescience. That 'Maya' with its location in God, appears as if it were a tiny bit of cloud in the limitless vault of heaven.

6. *Uniqueness of World phenomena*

Along with massiveness in this world subtleness is also of great importance. The water which is available today in the gross form of ice

or sapphire was once in the clouds and prior to that in the rays of the sun. That negligible particle floating on sun rays which may be termed as an atom is five times as much as that primeval substance called 'Sparshtanmatra'. Atom comprised air in a fraction of it, air contained the life energy which again had mind in a sector of it and the mind contained the Universe. Again in that Universe were innumerable living beings and minds and in those minds there existed Universes similar to the one referred to above. In the same way there exists a potentially huge banyan tree in a tiny seed of banyan and in that banyan tree there are innumerable tiny seeds in which again there exist countless banyan trees. This all seems to be a simple phenomenon.

7. *Laws and actions presuppose Conscious-being*

Similarly if we look at the Universe around us we find a number of petty laws ; and just as small particles collectively form a mountain, a conglomeration of such petty laws forms itself into a wider law. The Ocean is also a large assemblage of molecules of water. Though miracles may be seen in things created by man, huge bridges, forts and dams strike one with wonder ; the marvellous glitter of electricity vies with the effulgence of the sun and moon ; and the aircraft is no less a marvel ; but they are all, more or less, imitations of natural objects. It has to be conceded that this Universe, however vast and well regulated, is a product of nature and as such must have been created at some time. There are always material, efficient and general causes for each effect. For instance clay is the material cause of an earthen-ware, the potter is the efficient and time and place, to mention a few, are the general causes. Even a simple action is a combination of many other smaller actions. The manufacture of a pitcher consists of a number of several efforts. In the maze of innumerable actions of the world many are done through human agency ; for instance manufacture of pitchers, cloth, and erection of a monastery as also weeping, laughing and walking etc. When we directly see a potter making a pitcher we are constrained to infer on seeing any pitcher that there

must be its manufacturer, the man. It is but natural to infer from an action that there must be its doer. There are a lot of actions that cannot be put into effect by man ; for example the growing of a tree, the rising of the sun and the raging of an earthquake and so on. These are all actions. There must be some agent behind them. An atheist does admit that the carpenter makes the table but he does not consider it necessary that the trees and mountains, too, must have their creators. For him the manufacturer of mug is inevitable but the creator of rivers or oceans is not essential. All the activities of this world fall into two categories—creaturely and supercreaturely. Only the proven facts can be cited as an instance and not the mere propositions. And the instance is one which is acceptable to both the parties. The sun, the stars, the mountains, the oceans and the earth being the aggregate are all effects. The gnostic can say that the sun being an effect is an act of God just as a table is of a carpenter. The instance of the table, here, is acceptable to both the gnostic and the agnostic. The agnostic contends that the moon, the sun, and the earth need no more an efficient cause than is needed for the flowing of a river. But the instance given by the agnostic is not an acknowledged fact but rather a disputed point. For the gnostic the flowing of a river and the rising of the sun both are of the same category. For him the rising of the sun and moon is an act of God equally with the flowing of a river.

8. *Inference as a valid means of knowledge*

The followers of 'Charvak' stress that since 'inalienable relationship' between any two things is indeterminable, therefore inference should not be accepted as a valid means. Having known the existence of smoke, subsequent hope and efforts for fire after the perception of smoke is based either on perception or on illusion. Because it is very difficult to make out whether smoke is invariably accompanied by fire, only he who has known the co-existence of smoke and fire at all times and all places, can make such assertion. But it is impossible for a man to know the inevitable accompaniment of fire with smoke in all climes and regions. It is beyond human competence to affirm

that smoke and fire have invariably gone together and will continue to do so for ever. It has been observed in a number of places that fire generally accompanies smoke but we see this law violated in the case of a burning iron ball, a fact which forces us to conclude that the above mentioned is not irrevocable. This argument of 'Charvak' is tenable only if inference is first accepted as a means of valid cognition. There is no means of valid cognition, other than direct perception, is apt to say to one who is ignorant or suspicious or deluded or inquisitive otherwise there is no sense or meaning in offering unsolicited advice to anyone who comes across. No one can ever exactly know any one else's ignorance or suspicion or illusion or inquisitiveness by direct perception. One can infer suspicion and ignorance etc., only from the speech or facial expression or behaviour of others ; And the use of speech is meaningful only then to allay the doubts and misapprehensions.

9. *Inferential knowledge as proof of God*

According to 'Charvak' the pleasure that comes out of the sexual union is the principal object of life. In view of this it has to be conceded that there is an inseparable relationship between pleasure and sexual union. If it is not so how can it be regarded as the principal object of life ? In the same way going to meals, to satisfy hunger, also proves that living beings go about in search of food tacitly accepting the validity of inference. People plough and sow or carry out business out of the conviction engendered by the inferential knowledge of cause and effect relationship. Let alone the gnostic, and agnostic 'Charvak', even animals, without accepting inference, cannot enter into activity. People tend to work when they have experienced the benefit of similar previous activities. Perception is of little avail if we refuse to accept inference. Relying on inference we come to the irresistible conclusion that there must be an active agent behind all supracreaturely activities. The reason is obvious ; all incontrovertible instances owe their existence to some active agency. And therefore, as a creaturely activity needs a doer in the same way supracreaturely activity must also need a doer. There is no activity other

than creaturely or supracreaturely activity. If a watch cannot be manufactured in the absence of a maker and a table in the absence of a carpenter, it must be admitted that the moon, the sun, the mountains and the rivers, too, could not have been created without a Conscious Being.

10. *Charge of faulty Induction denied*

Some people find fault with the argument that earth and sprout must need a producer, for they are product as is a pitcher. They say the producer is warranted in the event of a product being work of corporeal effort. Things do need someone for their creation if they are the produce of physical endeavour. A pitcher is the result of a manual labour; hence the need for a potter. Earth and sprout are effect, no doubt, but they are not the effect of bodily effort. Therefore the above argument, they contend, is circumscribed in its applicability by a discriminative condition (उपाधि), in other words, it is valid with regard to only those things which are the result of physical effort. Discriminative condition is, in this context, taken to mean the element 'available in the theorem (साध्य), (proposition to be proved) but which is 'not traceable in the Hetu' (Proof साधनाव्यापक). Thus in their view, the plea being qualified here is totally unable to prove the theorem. But this is not a correct view. Because involvement of discriminative condition denies either the invariable accompaniment (व्याप्ति) (between the supposed Hetu and Sadhya) or the theorem if the requisite condition is not available. Thus alone it furnishes an instance of faulty induction or fallacious reasoning.¹ The absence of

1. Where there is fire there is smoke, is an instance of faulty induction because it involves a discriminative condition. In hot, red iron you can see fire but there is no smoke. Association of wetfuel is the condition for fire to go invariably with smoke. In the absence of wetfuel fire may exist as in a burning iron without a whit of smoke. So the involvement of the discriminative condition (namely the association of wetfuel) here denies the invariable accompaniment between fire and smoke. It is a faulty induction to proclaim that fire is invariably attended by smoke. An other important corollary is that we cannot predict the existence of smoke at any place by the single fact that we have seen fire there unless the association of wetfuel is ensured. Thus it denies the theorem that there is smoke because there is fire, if the association of wetfuel is not certain.

the discriminative condition in the present context would be in concrete terms : 'non production through corporeal effort'. Considering it we shall have to infer that no producer is called for. But in that event the epithet 'through corporeal effort' is meaningless because 'non-creation' itself signifies that no creator is needed. One may presume that earth and sprout are not the work of corporeal endeavour but all will agree that they are not abnegation of creation. Therefore the need for a creator stands unchallenged when it is not accredited that they are 'abnegation of creation'. Thus it is meet to maintain that earth and sprout, too, involve a conscious creater in their creation.

11. *Cause and effect relationship*

Some people strive to establish a cause and effect relationship between antecedence and sequence. What precedes is according to them invariably the cause of what follows. But it is not correct. Darkness always precedes the sunrise but it cannot be regarded as the cause of the sunrise. Saturday always comes before Sunday but it is not on this account the cause of Sunday. It is not enough to state that effect follows the cause, add to it that it is produced by the cause. In the opinion of the author of the 'Tarak Sangrah' only the conscient being with an adequate knowledge of the material cause, the will and enterprise can be the creator (the efficient cause). The potter, for example, is the efficient cause of the pitcher and therefore its creator. He has an intimate and direct knowledge of the material cause, the clay, to shape a pitcher. He has the will and efforts to produce the pitcher. Without knowledge there can be no will and without will there can be no efforts.

12. *Action require Conscicus doer*

Thus a person frst gets to know then longs and ultimately directs his efforts accordingly. So the one with knowledge, will and effort rightly fits the definition of a performer. If the clay

falls from a pitcher the cause of it cannot be ascribed to the pitcher. Every effect refers to some efficient cause, its undeniable performer. This is a universal law. Therefore where in any particular effect, human knowledge and willingness are not directly traceable one imagines an invisible agency behind it. On seeing a bridge or a fort one is compelled to think that some one with knowledge, will and effort has created it. In the same way on seeing a smiling lotus an intelligent man thinks how such a beautiful object can come into existence without the conscious will and effort of a creator? Nothing happens without a cause; hence there must be some cause of this vast creation. Therefore, it is just logical that the creation of the universe is due to the knowledge, will and effort of the Omniscient and the Ommipotent God. Some people call this creation only accidental but in fact there can never be any effect in the absence of the cause. If some events caused by different agencies coincide together and are termed accidental as in the maxim of Kak Taliya¹—the crow and the palm fruit (the parching of the crow on the tree is the result of its own effort and the fall of the palm fruit is the result of a separate cause but both the events coincided) there this instance does not prove the coming up of any effect without a sufficient cause. Though various events of this universe may coincide, yet it cannot be proved that effect needs no cause.

13. *Inevitability of a Conscious Creator*

Indeed, this universe, the incomprehensible creation, cannot emerge without the existence of the omniscient, omnipotent and conscious creator. And no deed of that Omniscient can be called incoherent. Some people ascribe the creation of the world to the self-existent nature or its molecules. But how can the world be

1. Kak Taliya—the maxim of the crow and the palm fruit. It takes its origin from the unexpected and sudden fall of palm fruit at the very moment a crow sat on a branch of the palm tree. The man attributes the fall of the palm fruit to the sitting of the crow whereas in fact the fruit fell down being perfectly ripe. The two events only coincided. The maxim is used to denote a very unexpected and accidental occurrence, welcome or unwelcome.

created by nature or molecules without the knowledge, will and effort of the omniscient God? Nothing can be more preposterous than this proposition that the molecules can create such a wonderful world by themselves without any conscious plan of the intellect. When an atheist father was given to understand by his theist son that he who is the creator of this world is God, the father retorted that the world comes into existence by the automatic accumulation of atoms; why some Omniscient God be acknowledged for it? Next day the son painted a beautiful picture of an elephant, a horse, a parrot, a cuckoo and a peacock and put before it some coloured pencils. When the father enquired who made that picture, the son answered back that the particles of the coloured pencils flew to the paper, got accumulated there and thus the picture came into existence. But the father did not accept the argument. Then the son quipped if the picture could not be made by the accumulation of particles, how could then such mysterious objects as the moon, the sun, the earth, the oceans, man and animal, be created by atoms themselves without any assistance of intellect? Therefore these inferences can be adduced to establish the entity of God :—

(1) By looking at the magnificent arrangement of things of nature in this world the inference can be drawn that the orderliness of the world is obtainable because of the pre-existence of an administrator; since orderliness presupposes it as we find in the case of a state.

(2) The benevolent Sun and the Moon can be created only by some super intelligent creator. Though people now-a-days consider the Sun, the Moon, etc. as self existent or created by nature and not created by God. But this is absurd for even lamps require some intelligent conscious manufacturer for their creation. This instance is acceptable to both the disputant and the defendant. But no such instance acceptable to both exists to prove that there is any object that is self existent. Because the theist looks upon everything as the creation of God. Nature cannot be an independent creator because

it is inconscient. Therefore the Sun and the Moon are the creation of some super-intelligent Being as is the lamp, the factor of light being common to both. And as a lamp has its utility in our life so have the Sun and the Moon.

(3) By observing the specific movements of the Sun and the Moon, one can infer the controller thereof. The Sun and the Moon, are engaged in a regular performance of specific acts like a servant under order of his master. Just as a servant regularly sets out to work so do the Sun and the Moon. The above clearly brings out the fact that the Sun and the Moon though themselves independent and powerful entities rise and set, wax and wane constantly working under the control and guidance of the God to illumine the world.

(4) The existence of God with dynamic efforts is also proved as a sustainer of this earth. The mooted earth is kept in its position by an endeavouring one because though it is aggregate, massive and composite yet it continues to be consolidated mass, does not fall from its orbit and remains undecomposed like a piece of stone in hand. If it is not sustained by a conscient one it should have been essentially subject to fall and breakage because nothing which has weight can hold on to its place if there is no support. The law of gravitation is insufficient to explain this phenomenon, because being and understanding are not interdependent.

14. *Blind forces of nature cannot secure order*

It is stated that a Shakespear's play can come into existence without the aid of human mind if one continues to toss the letters of English language. If, for a while, we accept this proposition still the inscrutable order of the world cannot be brought about without the action of an Omniscient intellect. One may go on tossing the letters infinitely but it will not arrange them in an order to make a logical expression of any thought possible. Let alone the expression of thought, even a single correct sentence is impossible to be shaped that way. Moreover one who tosses the letters must be a conscious

being. Then how is the creation of the world possible by the inconscient molecules in the absence of a conscious being? And has anyone succeeded in bringing out even a small booklet by merely tossing the letters? Right from the baking of bread to the construction of houses, bridges and forts in this world, it has never been seen that these things have taken shape by themselves out of bricks, lime, stone and the pieces of wood independently of intellect. How, then, can it stand to reason that the universe is the accidental result of radio-active atoms and its dissolution, a sudden inactivity of atoms? Further if the atoms can produce, the Sun, the ocean, rivers and the mountains by themselves and without the efforts of any Omniscient conscious being, then why do the forts, bridges and houses not appear by themselves? Why men have to make efforts for building them? If a mountain can rise suddenly by itself, then why not a bridge or a fort? The naturalists attribute the creation of the Universe to Nature. But if Nature is some powerful conscious being, the difference is only of name. It is also not right to maintain that the law of creation is by itself enough to create the universe; for the law can exist and operate if its maker and executor exist. The antiquarians assess the art of talented artists by observing the specimens of antiquity. An idea of the then civilization is formed on the basis of available material from the excavations at Mohan jo-daro and Harappa. Such conjectures are meaningless if all objects come into being by self evolution.

In fact existence of laws themselves prove that there is some wise and intelligent being aware of antecedents and sequences who makes and executes them. Laws are meaningless without their executor. Mere existence of laws is not enough. For a better administration intelligent and careful selection is needed. It is true that clay and water go to the making of a pitcher, but unless some potter works in accordance with the laws thereof, the making of the pitcher must remain an impossibility. There is the law of sprouting of seeds put into soil and assisted by air and water, still unless the

farmer applies the given laws and works accordingly, wheat and barley cannot grow. The law of gravitation may have its sway on atoms but it will be good for nothing without coherent consistent and congenial conditions for it to be operative.

The theist maintains that "the one, who gave white colour to the Swan and green colour to the parrot, granted a vivid play of colours in a variety of bright colours to the gay butterflies flirting with flowers, is God. It is He who creates opportunities for all to make their living."¹

But the Naturalists contend, who has painted the peacock in variegated colours, who teaches the melodious song to the cuckoo? None as heat is natural to fire, coolness to water and even as wind wafts naturally, so by dint of nature the parrot and the swan as well as the peacocks get their lives."²

But it is not a reasoned statement because if creation is in the nature of atoms, dissolution should never take place. If it is argued that some atoms converge by Nature while others diverge even then the result must correspond to the nature of majority atoms. But the formation, preservation and dissolution of the Universe take place at their appropriate time. This all cannot happen without the Omniscient, and the Omnipotent God. If nature is unreal it cannot have the power to create anything. If it is real it must be either conscient or inconscient. If it is conscient it is God Himself in

1. येन सुल्कीकृता हंसाः सुकाश्च हरितिकृताः ।
मयूराश्चित्रिता येन स ते वृत्तिं विधास्यति ॥ (हितोपदेश १।१७६)

Yen suklīkritā hansāḥ sukāsch haritikritāḥ.
mayuraschitritā yen sa te vṛtīm vidhāsyati. (*Hitopdes 1, 179*)

2. शिखिनश्चित्रयेत्को वा कोकिलान् कः प्रकूजयेत् ।
स्वभावव्यतिरेकेण विद्यते नात्र करणम् ॥ (चार्वाक दर्शन)

Sikhinaschitryetko vā kokilān kah prakujayet ;
svabhavavyatireken vidyate nātra kārnam.

another name. If it is inconscient it cannot possess the capacity of making independent efforts. The inconscient can do nothing by itself alone. If it is able to perform something through an alliance with some conscious being, it will do that uniformly. It is the sole prerogative of the conscient to do a thing or not to do or to do it otherwise. The one capable of doing or not doing or doing otherwise is to be regarded as (कर्त्ता) the prime ablator. The hand of a clock cannot move except when it is made to move by effort of a conscious watch-maker, and then it goes on moving uniformly, if its hands need a backward motion they cannot do without human aid. The hands of a clock are not free to move forward or backward or stop or start moving again. There are various objects in this world with different chemical properties but they cannot combine together themselves in different ratios to produce different things. Fire, wood, water, sugar, flour, butter and chillies etc. have different properties, they cannot prepare a dish by themselves. Some conscious being is needed for it. It is true that orange, mango and the lovely rose are all the product of five elements, yet it is neither seen nor is it ever possible that earth, water, heat and light coalesce of their own accord to transmute their secretion into beautiful flowers or sweet fruits without the Omniscient God, it is not possible. Some acts are accomplished by creatures and some, of course, by the Omniscient God. The scientific notion of creation that it started by the interplay of natural forces or the creation of earth by freezing of lava—a kind of liquid substance—cannot hold good without the will and effort of the conscient. It is conceded that fire and water brought to engine, start working miracles but the making of the engine and putting the needfuls into it and making it work by steam all this plan cannot be materialised if there is no conscious being at the back of it. This point has already been discussed at length while examining the theory of evolution worked out by Darwin, Huxely, Heckel, and Lamarck.¹ Alfred Russel Wallace was a Chief collaborator of Darwin, the scientist. He

1. Vide—'Marx Vād and Rām Rājya'—Chapter III.

survived Darwin to continue as the prominent protagonist of the theory of evolution. Writing the preface to his book 'the World of Life' which was the outcome of half a century of his researches, he confessed that he had examined seriously and thoroughly all those basic laws whom Darwin consciously ignored to incorporate in his book thinking them to be beyond his comprehension. What is life? What are its various causes, especially the source of those wonderful forces—that promote and perpetuate the growth and reproduction? The irresistible conclusion is that a creative force must precede the existence of these birds and colours of insects which has enabled Nature to produce absorbing phenomena. Secondly there seems to be an intellect which is inevitable to control and direct in each stage of growth. Evolutionary literature gives an idea of the different plants and insects, the patterns of their bodies, their habits and their behaviours. Prof. George Darwin, son of Charles Darwin, said on 16th August, 1905 that the enigma of life was still impenetrable as it had been before. Prof. Patrick Gadison remarks that we are quite in dark about the origin and descent of man. It has to be conceded that laws believed to be related to the evolution of man are controvertible and should have no place in science. Writing about the controversy among the Evolutionists, 'The Times' dated 9th June 1905 observed that it was an unprecedented pandemonium. The fun is that these people, each of them claimed to be a representative of science. Though some of them agreed on one or two points but a general consensus on any point did not emerge. Championing the theory of evolution they smashed it to pieces, leaving behind not a trace of it. A few shreds only could be seen scattered on the combating ground.

15. *Theory of Evolution discredited*

Referring to the evolution of man from ape Sir J.W. Dowson observes "Science knows nothing of the stage between the ape and the man. The oldest fossils of man are like those of the modern man. They give no idea about the stages of evolution that went before the human body." Prof. Owen is of the opinion that man is the only

species of its kind and is the only representative of his species. Sidney Collect has written in his book, that instead of moving towards progress man is retrogressing. Sir J.W. Dowson maintains that man's primitive state was at its apex of development. Whatever the case, the existence of an Omniscient and Omnipresent God cannot be refuted on the basis of science. Many kinds of laws are available in the Universe. Creatures have their way by following these laws. The sole source and support of the laws is God. All other creatures are subject to these laws. The inanimate objects though not aware of these laws are yet subject to them. But the conscient selects them and acts in accordance with them. For instance wheat and barley can be grown by following the law of agriculture. An aeroplane can be manufactured by pursuing the process of its construction. But iron, wood, and other material by themselves cannot come up to fill the necessary conditions to build an aeroplane. The power that controls and directs these laws is God. His sway over the Universe is widely felt.

16. *The Nyaya and Vaisheshika view of God*

The Nayayiks and the Vaisheshikas take God for the efficient cause (of this universe). But they accept even individual souls as pervasive. Some modern scholars doubt if the efficient cause or the ablative ever pervades the effect. The watchmaker is not pervasive in the watch; the mason is not pervasive in the building or the tailor in the clothes he makes. If God is the efficient cause of the Universe, how can He be pervasive in the entire creation? The people of modern age explain it like this that though the potter or for that reason any other active agent is an efficient cause of certain terrestrial acts but only to a limited extent; for example the watchmaker manufactures a watch but keeping the atoms of iron together does not lie in his power. The efficient cause of that is definitely God. Pervasive as the atoms are in the Universe their actions are infinitely subtle. They cannot spring up without the all-pervasive God. Therefore it is quite just to accept God as the inalienable material and efficient cause. In fact it is extravagant thinking that the efficient cause ever pervades the effect.

If to be efficient cause be really the cause of pervasiveness, then the potter must be pervasive in earthenwares. But it is nowhere seen. The potter and the watchmaker may not be the efficient cause of coalescence of the atoms, yet it is quite relevant for the efficient cause to be pervasive in its effect at least to the measure to which it is responsible for its emergence. Moreover can there be any movement, any activity in an object which is limbless and pervasive? If not how will the all-pervasive God be full of activity? In view of this Vedantic theory is more sound. Through His Cosmic Power the 'Maya' or more exactly, 'His will'—a modification of Maya—the Omniscient and the Omnipotent God becomes the efficient cause of this Universe. Again, identifying Himself with the 'gloom of Nescience' (तमः प्रधाना माया) He emerges as the material cause of it; it is also said that had God not been pervasive, He would have required the services of other entities like an Emperor, and just as the dignatories of the emperor do sometimes violate their duties when the control of the emperor begins to yield; God's dignatories, too, may behave likewise, against His will; but this never happens. Therefore God is all pervasive. He controls everyone. All events take shape as He has willed them. But it is irrelevant; for quite a number of works are performed by various creatures that are independent of God's being. God may well be the inner Controller but the creatures are free to act good or bad according to their will. That is why they are obliged to bear the consequences of their acts. If the creatures had to work under duress they should not have been subjected to the consequences. The source of pervasiveness lies not in His being the efficient cause but in His being the material cause. Just as the spider is both the material as well as the efficient cause of the cow-web, God, too, is both the material and the efficient cause of this objective world.

17. *God is both Personal and Impersonal*

Some people contend that 'God can be only impersonal and not personal'. According to them 'that which can be seen by the eyes, touched by hands, is personal; and that which is not so is

impersonal'. They say there are both types of things, "the Brahma has two forms—personal and impersonal;"¹ the Universe, too, is characterised by a dichotomy of the Corporeal and incorporeal things. But it is not right, because the Vedic text quoted above states categorically about the two forms of Brahma—one is of concrete shape that is personal, the other, amorphous, that is impersonal. It is said that 'if God is amorphous like the sky, then, He can be pervasive; but if He has any crystalized form, how a concrete shape can He be pervasive in the subtle elements. If He is not pervasive, He cannot be the 'fons et Orgio' (source and Origin) of all creation. Then the God's existence will not be proved. If God were personal, He should have come to light. God can guide and govern the delicate laws only when He has the subtlest and most penetrating existence.' But this also is not correct. As an individual soul (जीव) though amorphous in itself, takes a concrete shape by assuming a body. In the same way God, despite His essential shapelessness can create by 'Maya' a divine and brilliant form for Himself and become personal.

By his essentially subtle and penetrating existence though God is the cause of all and is all pervasive yet He becomes personal by the feat of His Cosmic power, the 'Maya'. His gold appearance, the bright and brilliant form, is described in the Upnishads. God's person, though radiant, is devine and as such though it does not become an object of common human eye, yet it is comprehended and is comprehensible even to-day, by the divine vision acquired through devotion and austerity. Vishnu and Shiva are His manifestations. Why, the God who can create an infinite Cosmos, who can create innumerable bodies for innumerable subtle and amorphous souls and make them embodied, why can He not create a divine person for himself to look shapely? As a matter of fact, as the amorphous

1. द्वे वाव ब्रह्मणौ रूपे मूर्तञ्चैवामूर्तञ्च ।

Dve vāva Brahmano Rūpe murtanchaivāmurtancha.

fire can appear in a definite visible form, as the sky lacking the qualities of touch etc. reappears in the tangible form of fire and water with incontrovertible qualities of touch etc., in the same way the Impersonal God can become personal by assuming a form. The illusory (Mayic) corporeal appearance of the omniscient and the omnipotent God, in no way, effects his impersonality, subtlety, pervasiveness and absolute causality.

18. *Nyaya and Sankhya theory of creation*

It is said that all the tangible objects are formed by the assemblage of atoms, but this is the view exclusively of 'Arambhavad' (Originationism), 'Parinamvad' (Transmutationism) does not subscribe to this view. According to the transformationists, as curd is modification of milk and the pitcher of clay, similarly it is nature that undergoes different modifications. The nature undergoes various modifications, wearing altogether a different look (अन्यथाभाव). This alone can be proclaimed there that the subtle and pervasive substance gets into different gross and finite things. According to 'Vivartavad,' the doctrine of illusory appearance, this whole throng of duality is an unreal and false representation of the finest Brahma. But no doctrine, however, admits any impediment in corporeal appearance of God. It is unanimously accepted that 'Jeevatma', the individual soul, is impersonal whether it is pervasive or infinitesimal. By assuming a bodily shape it becomes personal. This equally holds good in the case of God, too. The only difference is that the individual—soul is bound by its actions where as God is immune from it. The state of being personal does not imply, even tacitly that the immovable (कूटस्थ) God actually varies to become personal shedding out His impersonality, subtleness and pervasiveness. Therefore the analogy of steam turning into a cloud, changing into water is little warranted here. Different things in this world have different potentialities. The ant, lion and elephant, the various creatures have various degrees of strength. The God is He who has control over everything, who is Omnipotent. Various causes, each of them, are vested with specific

potentialities needed to produce their several effects. God is the cause of all ; therefore He must possess the power to produce all, hence His Omnipotence. Many a man foolishly asks, if God is Omnipotent, can he destroy Himself or create another God ? Can he convert a harlot into a virgin ? Omnipotence does never mean so. Power to produce effects is always considered with reference to what is capable to be effected. Also power is never hostile to its own source of being. Fire has the power of burning but that power can burn only combustible things like wood etc. It cannot burn an incombustible thing. In spite of that the maxim stands that fire burns everything. Similarly if God does not destroy his imperishable being, this fact alone cannot damage his Omnipotence. In the same way the creation of another eternal and Omnipotent God, without origin and end, is impossible. He can surely bestow virginship on harlot in the life to come, if not in this life.

19. *Vedantic view of creation*

From the view point of the philosophy of 'Advait-Vedant' God is the material cause of the whole Universe and therefore is Omnipotent. The material causes are vested with the necessary powers to produce their effects. Clay is vested with the power of producing the pitcher, fibres of producing cloth and milk of butter. From this standpoint the cause of all must possess the power of producing all the effects. The power of production of things that really exist can be traced back to their causes. 'Airy-castles' and 'hare's horns' do not exist except in imagination, therefore, the power of their creation cannot be conceived to be in God. Being the cause of all and the immanent ground (सर्वविष्टान) of all the conscient Brahma, the God when unveiled becomes the illuminator of all the creation projected on him, therefore He is the Omniscient. The relation between the creation and the conscient is based on false-attribution (अध्यास). This very relation enables the conscient to illumine and make known the entire throng of creation. God knows perfectly well the whole of the Universe, every bit of it ; therefore, He is usually considered to be the Omni-

scient, to be all knowing—the innumerable universes and the innumerable lives in each of them, the innumerable births of each individual soul and living beings, and innumerable acts in each birth, as also their innumerable results. He knows all and capable of bestowing the yield of those act ; therefore, He the God is Omniscient and Omnipotent. He tends to create the Universe for the benefit of individual souls. He is said to be the Benefactor who has no beginning. Therefore for the temporal and other—worldly benefit of all the creatures, the Vedas, His vital breaths, declare unto all :

‘Just as the cow loves her born calves and wishes their well-being, similarly God wishes everyone to have harmony of mind, magnanimity of heart, and to discard jealousy and become mutual well wishers of one another.’¹

20. Materialism in Hindu philosophy

Some of the Marxists scholars made a frantic attempt to reinterpret Hindu-philosophy in the light of materialism. They say that the Hindu system of philosophy does not support exclusively any one view. ‘Materialism’ unmistakably reminds of ‘Charvak’. But much earlier than even Charvak an account is to be found in the Upnishads as to what is the origin of Creation ? ‘Sky’ is the answer. ‘Everything created sprang from it and will dissolve into it.’² ‘That which goes by the

1. सहृदयं सामनस्यमविद्वेषम कृणोमि वः ।

अन्यो अन्यमाभिहृत्य वत्सं जातमिवाहत्या ॥ (अथर्व वेद ३।३०।१)

Sahridayam sāmmanasyam vidvesham krinomi vah ;

anyo anya nabiharyat vatsam jātmivaghnyā. (Athrvā-Ved 3/30/1.)

2. सर्वाणि ह वा इमानि भूतान्याकाशादेव समुत्पद्यन्त आकाशं—

प्रत्यस्तं यन्ति आकाशो हे वैभ्यो ज्यायानाकाशः परायणम् ॥

(छन्दो० ३५० १।१११)

Sarvāni ha vā imāni bhūtānyākāśādeva samutpadyanta

akasamprtyastam yanti ākāśo hyeva bhyo jyāyānākāśah prāyanam.

(Chhāndogyaopaniṣad 1/9/1.)

name of 'Sky' brings into light all names and forms'.¹

This very Upnishad makes a mention of Brahma, as well. It is evident from this that 'Sky' is the material cause of the creation. The 'Agni' of 'Swetaswater Upnishad' is that selfexistent entity from which all material objects take their origin. That 'Agni' again is not Brahma.²

It needs no mention that many Marxists have tried to trace materialism in Indian-philosophy. But their smattering of it has always misled them into misconception and misinterpretation. Wherever in the Upanishadas 'Sky' is mentioned to be the source of creation it signifies, in fact, the Brahma. Etymologically 'Akash' means that which shines from all sides.³ Impartite illumination, enlightenment of knowledge that is Brahma is the meaning of Akash. Hence we find in 'Brahmsutra' 'Akash' is Brahmo.⁴ Because world's creation, preservation and its dissolution can properly be attributed to Brahma and not to the phenomenal 'Sky'. As we can see in the same Upanishads 'the origin of all elements—sky is one of them—has been ascribed to Brahma. Sky originates from this Cognizable self.'⁵

1. आकाशो वै नाम नामरूपयोर्निर्वहिता । (छन्दो० उप० ८।१४।१)
Ākāśo vai nām rupayornirvahitā. (Chhândogyopanishad 8/14/1.)
2. एको हंसो भुवनस्यास्य मध्ये स एवाग्निः सलिले संनिविष्टः ।
स विश्वकृद विश्वविदात्मयोनिर्जः कालकारोगुणी सर्वविद्यः ॥ (६।१५-१६)
Eko hamso bhuvanasyāsya madhye sa evāgniḥ salile samniviṣṭah ;
Sa visvakrida visvavidātmayonirjñh kālākāroguṇi sarvavidyāh.
(Swetāswateropnishad 6/15-16)
3. आसमन्तात् काशते प्रकाशते इत्याकाशः ।
Ā-samantād kāste-prakāste ityākāśah.
4. आकाशस्तल्लिङ्गात् । (वेदान्त-दर्शन १।१।२२)
Ākāsastallirṅgāt. (Vedānt-Darshan 1/1/22)
5. तस्माद्वा एतस्मादात्मन् आकाशः सम्भूतः । (तैत्तिरीय उपनिषद् २।१)
Tasmadvā etasmādātmna ākāśah sambhutah. (Taitariya-Upnishad 2/1)

‘The cosmic self from whom all beings come into existence is Brahma.’¹
 ‘The Sky which brings out names and forms is that very Brahma.’²
 The ‘Agni’ of ‘Swetaswater Upnishad’ is ‘Hiranyagarbh’ itself and that is not the ordinary, inanimate fire. ‘Some call this Hiranyagarbha ‘Agni’, some Indra, some Prana, others call it Sanatan Brahma still others call it Prajapati’.³ ‘The same Cosmicself has been called by different names.’⁴

21. Denunciation of Vedantic philosophy

“The Marxists say that the Mayawad of Vedant doctrine alone is popular at present. It is an idealistic philosophy, according to which the Immutable and Impersonal Brahma is the absolute truth. There is a striking semblance between this Brahma and Hegel’s absolute Idea. As the absolute idea grows and develops out of finite things, much like the same is the concept of Brahma of the Vedant.

1. यतो वा इमानि भूतानि जायन्ते.....तद् ब्रह्म । (तैत्तिरीय उपनिषद् ३।१)

Yato vā imāni bhūtāni jāyante.....tada Brahma.

(Taittiriya-Upnishad 3/1)

2. देखिए (छन्दोग्योपनिषद् ८।१४।१ शाङ्करभाष्य) ।

Consult Shanker’s Commentry (Chhândogyopnishad 8/14/1)

3. एतमेके वदन्त्यग्निं मनुमन्ये प्रजापतिम् ।

इन्द्रमेके परे प्राणम्परे ब्रह्मा शाश्वतम् ॥ (मनु० १२।१२३)

Etameke vadantyagnim Manumanye Prajāpatiṁ.

Inderameke Pare Prāṇampare Brahma sāśvatam. (Manusmriti12/123)

4. इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान् ।

एकं सद्विप्रा बहुधा वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

(ऋ० सं० २।३।२२।६; अथर्व० १।१०।२८; निरुक्त ७।४।५।१८)

īndram Mitrā Varunamagnimāhuratho divyah sa suparno garutmān ;

Ekam sadvipra bahudhā vadantyagnim yamam matrisvānamāhuh.

(Rigved-Samhitā 2/3/22; Atharva-ved 9/10/28; Nirukata 7/4/5/18)

Brahma divide Himself and manifests in the form of 'Maya'. The word Brahma derives from the root 'Brih' (बृह्) which means to expand. Similarity between this expansion and Hegel's Becoming is quite evident. To remove the inconsistency of the doctrine of 'Maya', Godpad and other philosophers described the phenomenal Universe as the outcome while Brahma or soul is the ultimate source of it all. Thus they defenended the validity of this doctrine. Despite its wide popularity the Vedant philosophy is not the sole representative of Hindu philosophy.

Like Charwak-Darshan, Nyaya and Mimansa systems of philosophy, too, place their faith in valid means of cognition (प्रमाण) and relative knowledge. Also Bauddha, Sautantrik and Vaibhasik philosophies are akin to these."

22. *Materialistic trend of Buddhism*

"Buddhism itself is a revolt against Vedic religion of the Indian materialists. It preserves the traditions of 'Kanad' and 'Kapil'. The atomic-theory of Kanad resembles in many respects Democritus's theory of atoms. Kapil's contention is that 'idea is not the only existing truth for we have unmistakable cognizance of the objective world as well. Therefore if one does not exist the other, too, for the same reason cannot exist. And then only the void remains.¹' On this the commentary of 'Vigyanbhikshu' is rather clearer. Idea is not the only reality because our common experience is evidence of both Idea and Matter. If this evidence is insufficient to prove the existence of Matter, it cannot prove the existence of idea also for they both are unmistakably the objects of our experience. Thus only the void remains. Both these Buddhistic schools 'Sarwastitwavadi' and 'Shunyavadi' corroborate materialistic concepts. But the accep-

1. सांख्य दर्शन प्रथम खण्ड, सूत्र ४२-४३

Sāmkhya Darshan, Prathām Khand, Sūtra 42-43.

tance of 'Nirvan' renders their materialism incoherent. The inner conflicts of the contemporary society are reflected in the discrepancies of different philosophical thoughts."

23. *Thaumaturgical Powers impossible*

"It will not be out of place to say something about 'Yoga' etc. Can a man work wonders through the practice of austerity, Yoga and the like ? The answer is quite plain—an emphatic no, from what has been said before. Classical definitions of Yoga, too, throw light on this point. 'Patanjal-Sutra' defines Yoga, as the suspension of all functioning of mind.¹ But suspension of cerebration is itself an impossible task. Therefore the question is its own answer whether an impossible result can be obtained by an impossible process ? The Gita defines, Yoga as the proficiency in performance.² 'Tilak' has emphasised this definition. It is an obvious attempt to bring down Yoga from its super-terrestrial regions into the world of our experience. A marxist can appreciate that 'verse', of 'the Gita' as being of practical value which preaches man the equanimity of mind. He is advised to remain Unaffected by gain and loss, by victory and defeat. The urge and drive of marxism is different from that of 'The Gita'. The Gita urges that man should concern himself only with the action and not with its result.³ But no question arises of surrendering the result to God, in marxism ; because it is an atheistic philosophy. Belief in God breeds faith in supernatural powers. The mystery of rebirth is part of it. Engel, in a chapter of his book : 'The Dialectics of Nature' has replied to such questions. Describing how the dismal deeds of the

1. योगश्चित्तवृत्ति निरोधः । (पा० सू० ५।२)
Yogaschittvrittinirodhah- (*Pātañjal Sūtra* 1/2.)
2. योगः कर्मसु कौशलम् । (गीता० २।५०)
Yogah Karmasu Kausalam. (*Gītā* 1/50)
3. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन् । (गीता० २।४७)
Karmanyevādhikaraste, ma Phaleshu Kadachana. (*Gītā* 2/47)

conjurers of spirits were brought to light in law courts, Engel has amply proved the untenability of thaumaturgical powers."

24. *Marxist's view erroneous*

Why does a marxist tend to see only non-dualism as an idealistic philosophy. Many sipiritualists regard the world of matter as real as the world of spirit. The Non-dualists regard conscious vision distinguished by the functioning of mind (विशिष्ट चैतन्यरूप द्रष्टि) as an empirical truth, and they place in the same category also the world of objects without the recognition of an independent conscious being, performance of action is not possible muchless the performance of revolutionary activities. The reality of action may need experimental verification to establish itself; but no such verification whatsoever is needed for ontological reality. For instance, if the immutable self is the ontological reality then it needs no scientific experiment to establish its independent entity; what is needed for it, indeed, is knowledge to remove ignorance. Action depends on the doer but knowledge does not depend on the knower; it is conditioned, in fact, by the object of knowledge. That which is subject to division and change cannot be the ontological reality. The real test of truth is whether it has come to be known through means of vaild cognition (प्रमाण). Experiment as part of means of vailed cognition can be relevent to our enquiry. It is true that thought and action both are accomplished by man as doer or thinker; but there is no sense or meaning in saying that truth runs is various even opposite directions.

25. *Superiority of the Conscious-being*

Is man the product of circumstances or are circumstances the creation of man? This has always been a debatable point. However as a matter of principle man is endowed with life and soul, with sense and sensibility and circumstances are void of life and animation. Man as such is the architect of circumstances. 'Bhishmji' has said : "There should be no doubt at all whether age or circum-

stances are the maker of the king or the king is the maker of his age ? The king is the maker of his age.”¹ Now enough of it.

26. Hegel's philosophy incongruous with Vedant

There is a world of difference between Hegel's absolute idea and the Brahma of Vedant. His absolute idea corresponds to what is mind in Vedant and mind is purely a product of matter; but Brahma is eternal, immutable, and the pure enlightenment of knowledge. The word Brahma does derive from the root 'Brih' but it does not mean to be extended. Brahma is that which is infinitely large. It is not circumscribed by time, place or thing. 'Brih' is, in fact, that which is absolutely incircumscribable. The material, inanimate, unreal and mortal cannot be called absolutely great (बृहत्). Therefore the real, conscious, eternal, immortal, the immovable, limitless, infinite and ever identical illumination of knowledge alone can be the true meaning of Brahma. Being a cause of growth, the word Brahma is also used in the sense of vital breath (प्राण); since this body grows only if it is suffused with vital energy. "Brahma is infinite truth and knowledge" declares the Shruti.² Relying on it the irresistible conclusion is that Parabrahma of the Upanishads is ever unexcelled, infinite and limitless.

1. कालो वा कारणं राज्ञो^{राज्ञो} वा कालकारणम् ।

इति ते संशयो मा भूद् राजा कालस्य कारणम् ॥

(महा० उद्योगपर्व १३२।१६)

Kālo vā kāranam Rājnyo vā kalkāranam.

Iti te samsayo mā bhūd, rājā kalasaya kārnam,

(Mahābhārat Udyog Parva 132/10).

2. सत्यं ज्ञानमनन्तं ब्रह्म ।

Satyam jnyānmanantam Brahma.

27. *Godpad's criticism unjustified*

It has also been pointed out that what is really divisible can never be Brahma. The indescribable 'Maya' conjures up different and varied divisions in Him. Similarly it is unviable to postulate that 'Godpad' has defended the validity of the doctrine of Mayavad by describing the world as an outcome while looking at the Brahma or self as the chief source of it. As a matter of fact the Vedas and Upnishads which have no beginning and no origin, pre-eminently expound the philosophy of Brahma. Non-dualist Shanker has written his exegesis of the 'Prasthan Tryaya' following in the footsteps of Godpad. Godpad's philosophy is a doctrine of non-creation (अजतवाद). In his view the material world was never born. That which did not exist in the beginning and will not exist in the end, does not exist in the intermediary stage also. Like the unreal dream and maya, this material world appears as real though in fact it is unreal. In view of this only the Brahma remains as an eternal truth.¹

28. *Self distinguished from body*

'Nyaya' and 'Mimansa' systems of philosophy do recognise the existence of matter but the conscient self and authority of the beginning and originless Vedas and other scriptures as also sins and religious merits indicated by the scriptures are acceptable to them. How, then, can the philosophies based on dead, inconscient matter be justified by those theistic philosophies? Vedant concedes that knowledge resulting from the efforts of the mind depends on valid means of cognition. Sautrantic, Yogachar, Vaibhashik and Madhya-

1. आदावन्ते च यन्नास्ति वर्तमानेऽपि तत्तथा ।

वितथैः सदृशाः सन्तोऽवितथा इव लक्षिताः ॥ (माण्डूक्यकारिका ४।३१)

Ādvāvante cha yannāsti vartamanepi tattathā ;

Vitathaiḥ sadrisāḥ santo vitatha iva lakshitah. (*Mandukyakarika* 4/31)

mic—all these four Buddhistic schools of philosophy at least recognise the validity of inferential knowledge. But the rank materialists like 'Charvak' and others do not accept even inference as a source of valid information. Even the Buddhists regard the constant current of perishable knowledge which is different from body as 'Atma'. But 'Charvak' and Marx believe that this living body is the self.

29. *Self not contingent on external world*

Though, of course, the Buddhists are opposed to 'Vedic religion,' yet they acknowledge the significance of Atma, truth, virtue, austerity, sin and religious merit as well as the valid means of cognition. The materialists are the worst of all. Kanad and Gauttam regard God and atoms and imperceptible forces released by the merits and demerits of individual souls as the cause of the world. Therefore there is not even the remotest affinity between them and the rank materialists. Kapil and Patanjali accept perception, inference and testimony as the means of valid information. Accordingly the infinite, eternal, conscious Atma and nature, the mother of all this throng of duality and virtue and sin are acceptable to them. They also acknowledge the existence of God. Undoubtedly Kapil and others are believers of external world but the non-attached conscious self, according to them, does not depend on the external world to establish its identity because the self is eternal in the view of all-Kapil, Patanjali, Gautam, Kanad and others. And the establishment of eternal principle is never contingent on anything else. None of the four sects of the Buddhists, not even Jains look to the self as being contingent on external world. On the contrary the Buddhists hold that the external world is the result of 'Vigyan'. They unequivocally declare that as an earthenware is available only when there is clay much in the same way knowledge and external world are inseparable.¹

1. सहोपलम्भ नियमाद् भेदो नीलतद्वियोः ।

Sahopalambha niyamād bhedo nīlataddhiyoh.

In the view of 'Sautrantic' and 'Vaibhasik' external world is genuine. Even the vedantins give credence to two types of external existence: the empirical existence and the apparant existence. And this external world holds, in their view, the same position in the scale of reality as does the perceiver or the means of perception. But none of these philosophies defends as such the doctrine of materialism. None of these systems of philosophy acknowledges reasoning or knowledge as the result of matter or body.

30. *Yogic achievements possible*

It is, indeed, beyond the competence of the Marxists to meddle with the problem of Yoga. Poor monkey cannot relish ginger. Green grocers are hardly able to understand the value of precious stones.

Much the same is the position of Marxists with regard to Yoga. Those who are incapable of realising the value of truth, non-violence, self-subjugation and justice, those who are victims of fetishism, of money and pursue the path of class-conflict and class-anihilation, cannot be expected to attach any real importance to yoga which is accessible through renunciation, self-control, self-denial and practice of austerity.

To curve the functioning of mind, in the view of Marxists, is an impossible task. Therefore they maintain that the result of an impossible act should equally be impossible. But if mind, as Yoga or Vedanta postulates, is an outcome of five elements and is subjected to various moods in course of its functioning and if it is also held that mind's moods are brought about by definite and determinate causes, why should it be imposible to stop the functioning of mind? It is commonly accepted that mind totally stops functioning in sound sleep; then what is it that causes one to hesitate to accept that mind merges abandoning all functionings in the self in a state of spiritual-trance (समाधि) ? Between the juncture of two moods of mind a state of moodlessness assuredly exists. One type of functioning of

mind creates one mood when this mood passes away, the following moment just before the begining of another function of mind, is a state of moodlessness and motionlessness, much in the same way as the circular movement of a burning stick (अलातचक्र) can have both a swift and a slow speed.

31. *Gita misconstrued*

One can, not unjustifiably, imagine that all moving things have moments of motionlessness sometime. Thus when Yoga is not an impossible act, its outcome, too, should not be an impossible thing. That Yoga is 'proficiency in performance' is a wrong interpretation of Gita's words by 'Tilak'. In fact 'adroitness in action' is not yoga but Yoga is the skill of action.¹ Yoga is clearly defined there as the 'equanimity of mind in success and failure.'¹ Thus work with equanimity of mind has also been termed as Yogo in Gita. However, 'Tilak' might have claimed 'proficiency in performance' to be a Yoga but he has not rejected 'Patanjal Yoga' and its miraculous power, Gita's praise for a Marxist has no sense or meaning, because in Gita itself the perfect tranquillity of Yogi's mind has aptly been compared with the unflickering light of a candle secured in a windless place.³

Marx obviously is an atheist; therefore consecration of acts to God and their performance in a spirit of selflessness with a view to worship God are all foolish pranks in his estimation. How far, is

1. योगः कर्मसु कौशलम् । (गीता० २।५०)
Yogah Karmasu kausalam. (*Gītā* 2/50.)
2. समत्वं योग उच्यते । (गीता० २।४८)
Samatvaṁ yoga uchyate. (*Gītā* 2/48.)
3. यथा दीपो निवातस्थो नेङ्गते सोपमास्मृता ।
योगिनो यताचित्तस्य युञ्जतो योगमात्मनः ॥ (गीता० ६।१६)
Yathā dīpo nivāstho ne 'dgate sopamāsmritā ;
Yogino yatachittasya yunjato yogamātmanah, (*Gītā* 6/19.)

it possible for a materialist, who regards money as everything, to have an equanimity of mind in gain and loss, in victory and defeat? No amount of exposure of a swindler's malpractices can constitute a basis for rejecting a sound doctrine of the 'Shastras' which stands to reason.

32. *Scientists not agreed in denunciation of the self*

The contents of Angle's 'Dialects of Nature' have become stale. Truly speaking the scientists themselves have raised serious doubts about the validity of the theory of evolution. They have ridiculed the fetishism of matter, rejected many arguments of the evolutionists and upheld the relevancy of some supernatural power. I have dealt with them in some detail in a previous chapter¹ devoted to a critical study of evolutionism.

1. Vide Mārkvād and Ramrājyā, *Chapter III*.

